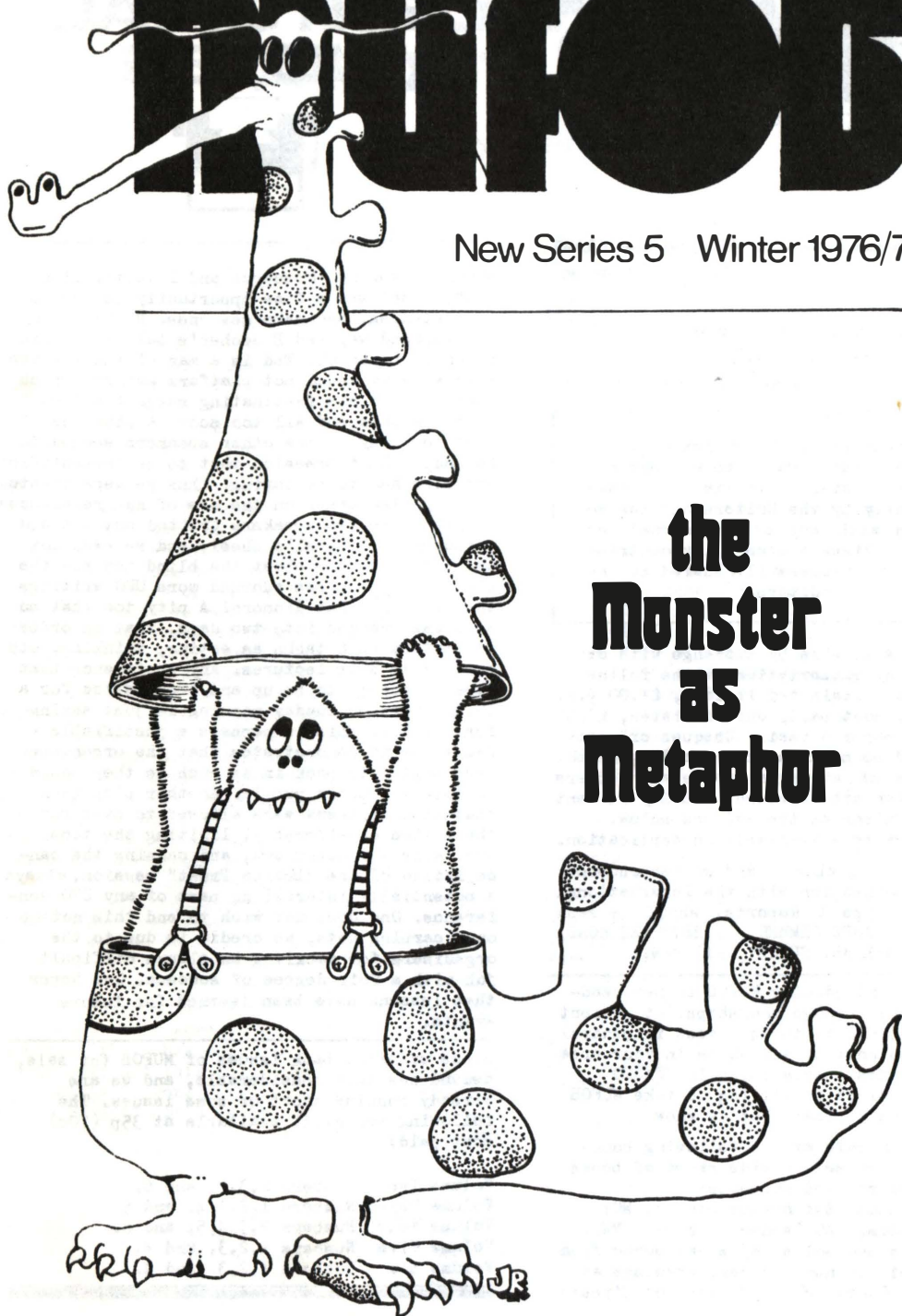
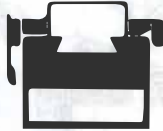


New Series 5 Winter 1976/7

# the Monster as Metaphor



## EDITORIAL NOTES



New Series 5 (Whole number 36)

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A good way of introducing MUFOB to new readers is by sales through bookshops. At present these are confined to three places in central London. If you know of any shops in your area particularly ones specialising in SF/UFO material, who might be willing to take MUFOB (at trade rates), please let us know.

MUFOB is now on sale at the following bookshops, which also sell a wide range of books on ufology and related subjects:  
Atlantic Bookshop, 49a Museum Street, WC1.  
Compendium Books, 240 Camden High St., NW1.  
Dark They Were and Golden Eyed has moved from Durrick Street, to new, larger, premises at 9-12 St Annes Court, W1. (Off Wardour Street)

BURORA's second 'Research and Investigation Conference' was a fine opportunity to meet old acquaintances, and make new ones. Highlight of the weekend was Ted Bloecher's talk about his humanoid research. Ted is a man of the theatre with an easy and direct platform manner; which coupled with his fascinating subject matter, made his talk end all too soon. A pity then that too many of the other speakers seemed to be under the impression that to be 'scientific' one also had to be boring! Thus we were treated to long discourses on the use of map references no less than two speakers trotted out the old warhorse of Ezekiel's Wheel, and we even got the hoary proverb about the blind men and the elephant, which has adorned more UFO writings than I've had hot dinners! A pity too that so much was crammed into two days, that in order to perform such tasks as eating, drinking, etc., one had to skip lectures. Any conference that expects people to be up and breakfasted for a 10.30 start on Sunday morning is just asking for trouble. This is perhaps a justifiable fault, as it demonstrates that the organisers were trying to pack in as much as they could to interest their public. Another pity then, that some speakers were allowed to over-run their time considerably, limiting the time available for questions, and causing the cancellation of the "Brains Trust" session, always a potentially interesting part of any UFO conference. One does not wish to end this notice on a carping note, as credit is due to the organisers for tackling an always difficult job with a fair degree of success. One hopes that lessons have been learned for future events.

Since offering back issues of MUFOB for sale, demand has been considerable, and we are already running short of some issues. The following are still available at 35p (70c) post paid:

Volume Two Numbers 2,3,5, and 6.  
Volume Three Numbers 1,2,3,4, and 5  
Volume Four Numbers 2,3,4,5, and 6.  
Volume Five Numbers 1,2,3, and 4.  
Volume Six Numbers 1,2,3, and 4.

## KNOWING ABOUT UFO S

DR. RON WESTRUM

### Introduction:

In recent years there has been much concern among sociologists with the process known as "the social construction of reality". Although several theoretical works have come out on this subject, there have been in comparison relatively few examples of attempts to find out empirically how this process works. Whatever the reason for the dearth of such studies, it is obvious that they are necessary to the refinement and validation of theory. It behoves sociologists therefore, to take a closer look at the effects of various processes of "reality negotiation" on beliefs held by various members of society.

One area sure to yield some interesting insights is that of "anomalous phenomena", events which seem to violate widely held rules about the nature of physical reality. In deciding about the reality of sea-serpents, abominable snowmen and UFOs, both scientists and laymen generally recognise the problematic character of any decision eventually reached. In very few cases have those making the decision had the experience which often constitutes the sole evidence for the events in question. They must depend, therefore, on the reports of experiences of others. Faced with such "hearsay" evidence, usually from untrained observers, many scientists refuse to render a judgement, on the basis that reports do not constitute "tangible evidence" (see Jones 1968a) or that the events reported are "impossible". (1) If the reports are detailed or the witness "reliable" however, some scientists may be tempted to hazard a guess as to the true identity of the phenomenon, particularly if it

(1) Fielding makes an interesting observation about this word in Tom Jones. "Jones now declared that they must certainly have lost their way: but this the guide insisted upon was impossible: a word which in common conversation is often used not only to signify improbable, but often what is really very likely, and sometimes, what has certainly happened: an hyperbolic violence like that which is so frequently offered to the words infinite and eternal: by the former of which it is usual to express a distance of half a yard: and by the latter a duration of five minutes. And thus it is as usual to assert the impossibility of losing what is actually lost."

can be placed within a class of similar, but known, phenomenon. (2)

The layman is in a more ambiguous position as ordinarily he is accustomed to making judgements about natural events on the basis of the authority of "experts", and generally has little training in evaluating the evidence on which their judgements are based. Nonetheless, the layman's judgement, like the scientist's, is based on an overall assessment of the plausibility of the reports at hand. His grounds for evaluating such reports may differ, but his problem and that of the scientist are the same: what information about the real world can be gained from the report, and with what degree of confidence?

The valid assessment of a report depends on knowledge of the social context in which the report was generated. It is a perennial concern in military intelligence, where the reliability of reports is of the greatest importance; and in the courts, where a host of rules known as the "law of evidence" governs what is and what is not admissible as evidence. Nonetheless, the rules of evidence are founded on commonsense rather than scientific demonstration, a difference which becomes important when, for instance one is considering the confidence which can be placed in eyewitness accounts. (3) And evaluation of sources of military intelligence often place more on the basis of the quality of the reports transmitted than scientific evaluation of the transmitter. This is not to say that there does not exist a corpus of experience and commonsense wisdom on how the reliability of informants should be evaluated; but this is very different from truly scientific knowledge of the same subject.

It is not only a question of informants, however, but of the social channels through which information moves. A brilliant observer may be rendered useless if the only channel between him and the evaluators of social intelligence is sensational press accounts.

(2) Scientists have often been willing to guess as to the true nature of "sea serpents", partly because they felt that such things represented a misidentification of which they knew the explanation. See Heuvelmans (1968)

(3) See for instance Münsterberg's *On the Witness Stand*. (1915)



Likewise, it is no secret that information transmission through intelligence hierarchies is less than perfect (Wilensky 1976, ch. 3). And finally there is the question of silence. Investigation dies before it begins if the observer tells no one of what he has seen. The greatest enemy of social consciousness of anomalies is the ridicule which silences those who have seen but dare not make witness of their experiences.

What we will attempt to do here is give some brief rendition of the kinds of social factors which affect public knowledge about one kind of anomalous phenomenon: UFOs.

#### The Ontological Status of UFOs

Before proceeding further in describing social intelligence processes about UFOs, the reader may be concerned about whether the author considers these objects to be real or imaginary, and to what class of concepts, if not objects, the discussion will be limited. The label "unidentified flying objects" was originally substituted for "flying saucers" as an attempt to be more agnostic about the phenomena in question (Ruppelt, 1956, p.7; Strentz, 1970, p.3) Even the former term however poses difficulties. Menzel (1960) suggests that the term is a misnomer because it implies that the sightings are "of material reality", a view to which Menzel does not adhere. Objection could also be made to the word "flying", since this assumes something about the propulsion of the phenomenon; and in any case some of the most interesting manifestations are seen on the ground. How to delimit this seemingly amorphous class of objects or events?

Both the taxonomic and the epistemological problems can be solved if we are willing to adopt Husserl's operation of "bracketing" the concept of UFOs: that is we will treat as UFOs those experiences to which people attach the label "UFO", without being concerned for the moment with whether these experiences in fact represent a particular kind of physical object or not. By thus dealing with experiences instead of objects (4), we can avoid the necessity of coming to a decision which the "experts" themselves are still debating (5).

We are not suggesting that the question of the physical reality of UFOs is unimportant, even for our discussion here. In fact we will later discuss the kinds of indicators sociologists might use in distinguishing epidemics of imaginary and real objects. Nonetheless, both physical scientists and sociologists are very far from being able to resolve the issue, and hence for the present an agnostic stance is perhaps the most reasonable.

(4) This method of treatment was suggested to me by my former mentor Duncan MacRae.

(5) For opposing views on the matter the reader is directed to Gilmor, 1968, and US House Committee on Aeronautics and Astronautics, 1968.

#### The Distribution of Experience:

There are two reasons why the distribution of UFO experiences is important: 1) because the spatial, temporal, and social distribution may in itself reveal something about the phenomenon and 2) the social standing of those who have such experiences will affect the transmission and credibility of their reports. Apparent lack of UFO sightings by astronomers has been adverse to the credibility of the phenomena (Jones, 1968a). Similarly, the "original" 1947 sighting by Kenneth Arnold attracted a great deal of attention because of Arnold's excellent reputation (Ruppelt, 1956, p.30).

In 1966, 5% of a US national sample indicated that they had seen something that they thought was a "flying saucer" (Lee, 1968, p. 212). A 1968 study by the University of Colorado, which used the words "unidentified flying object" instead of "flying saucer", found 3% of their national sample had seen a UFO (Lee, 1968, p.224). Whilst there is doubtless some misunderstanding and possible deceit in the responses to these polls, it is unlikely that a better estimate of the number of "sighters" in the US will become available.

The geographical distribution of sightings is important, but unfortunately little information has been made public. It is known that in 1953 the distribution of UFO reports received by the US Air Force did not mirror the distribution of the population (Ruppelt, 1956, p.278): the geography of the 1947 "wave" of reports is known (Bloecher, 1967), and it has been suggested that certain "flap" areas receive a disproportionate number of sightings (Keel, 1970).

Reports of UFOs tend to be unequally distributed in time (Vallee, 1966, ch.8), and this may imply that experiences are also unequally distributed: but since it is unlikely that reports are representative of experiences — due to various social filtering processes — extrapolation from reports to experiences is dangerous.

In regard to landings of UFOs, Vallee (1966, pp.156-170) has done an excellent analysis of the French wave of 1954 (6). Although his analysis is based on reports, his findings are nonetheless suggestive for conclusions about the distribution of primary experiences. He found that landings tend to be rural, that they tended to occur in circumstances where the locals would be "high discriminators" (7), and that those who made the reports tended to be respected in their communities, held a steady job, and tended to observe the landings between 9 and 11 pm. Only 15% of those who reported landings were alone when they saw the UFO, but this may reflect differential reporting. We will suggest below that one-person sightings

(6) Vallee & Olmos (1972) have done a parallel study on Spanish landings 1925-1969 which reached similar conclusions.

(7) For instance in people's backyards or on their way to work, etc.

are less likely to be reported than others, since shared experiences generally have a greater credibility.

A study by Warren (1970) established that college-educated, sharply status-inconsistent individuals reported proportionately the most sightings in the 1966 Gallup poll. These individuals also had a much stronger tendency to believe that what they saw represented an extraterrestrial vehicle (Warren, 1970, p.603). Warren explains this finding on the basis of the marginality (8) of such individuals, and in fact marginality could be expected to be involved in interest in anomalous phenomena generally. In as much as being integrated into a society requires a certain cognitive set, those less integrated will be less likely to hold this set, and thus more cognitively disposed to perceive or conceive of objects which do not fall within it.

The discrepancy between the findings of Vallee and Olmos and those of Warren might be explained by reference to the way in which the sightings in each case reached public attention. In the Warren cases, an attempt was made to survey a population for sightings. His finding that, among the college educated, status-inconsistent individuals have more UFO sightings probably means that, exposed to the same stimuli, these persons tend to conceptualise them as UFOs more often. This tendency would seem to be borne out by the observation that, given a UFO sighting, these persons are more likely than other UFO-sighters to give it an extraterrestrial explanation.

In the Vallee and Olmos cases on the other hand, we are dealing with a population of reports which has passed through a number of social filters. In this case individuals who had better standing in the community — i.e. ordinary people — would generate reports that would better survive social filtering. One would also expect, although the evidence is not at hand, that group reports would be more likely to survive the filtering process than the reports of individual sightings. The status-inconsistent individual might have more observations of objects interpreted as UFOs, but he and society might share a mutual disrespect which would not encourage reporting or transmission of his experience.

In discussing these clues to the nature of UFO sightings, it is important to distinguish the distribution of experiences from the distribution of reports. The former, if real unusual objects were involved, would represent

(8) That status-inconsistent individuals are "marginal" is not tautological, and therefore must be proved. Marginality reflects dual group- or culture-membership, whereas status inconsistency refers to traits like education, income and so forth. Warren's argument that status-inconsistent people are marginal is cogent, but not conclusive.

a joint distribution of objects and potential observers. The distribution of reports, on the other hand, will represent the result of a social filtering process, and may bear an extremely biased relation to the actual distribution of sightings. Hence studies like Vallee and Vallee (1966) and Vallee and Olmos (1972) which fail to deal with the question of how the population of reports relates to the population of sighters, neglect the question of how representative the sample of reports is. (9)

Society at large, but particularly government agencies place a higher value on sightings by 'reliable' witnesses. In this case (10) this "reliability" seems to involve two factors: 1) honesty and 2) an ability to detect whether an object is really "anomalous" or not (11). While the need for the first quality is self-evident the second perhaps requires further definition. Detecting something anomalous in terms of current scientific knowledge requires acquaintance with the sorts of phenomena which might be mistaken for something truly "strange": balloons high in the air, sundogs, ball-lightning, airplanes, and so forth. What is desired is some one who will have a low probability of mistaking for a UFO something which is not. Let us call such a person a "high discriminator". While reports from policemen are taken seriously because of their imputed honesty, reports from astronomers are given even more weight because it is believed that astronomers are high discriminators. As Ruppelt puts it, "astronomers know what is in the sky." (12)

(9) Vallee and Olmos do note that of the 38 single-person sightings in their sample, 31 were by males and only seven by females. Even considering the possibility that Iberian females simply don't get out as much as males, one can note that it is just as plausible that what is involved here is a greater propensity to report on the part of males.

(10) Obviously the question of reliability of information received through social channels is one of the capital questions of the sociology of knowledge. Our view of the world and its contents is profoundly affected by what we choose as a reliable source. The way in which certain persons and organisations become viewed as 'reliable' merits extensive empirical study.

(11) Hovland, Janis and Kelley (1953, pp.19-55) note that under conditions where a message lacks intrinsic credibility, evaluation of sources becomes important. Sources are usually evaluated in two ways: Trustworthiness and competence. This finding is borne out in the UFO field.

(12) Whether this is true relative to airline pilots, meteorologists or intelligence personnel is another question. What is important from the point of view of sociology is that astronomers are given special weight because of their perceived competence.



In view of the widely held belief that astronomers do not see UFOs, it is interesting to note that in 1953, an informal poll conducted among 45 well-known astronomers by J Allen Hynek revealed that 11% of them had seen some thing that they couldn't explain, and that 23% thought that UFOs were a more serious problem than most people recognised (Ruppelt, 1956, p.283). A control group of non-astronomers, picked at random among Hynek's acquaintances, had a much lower frequency of UFO sightings, 1%. However, as we will see, the reporting of these observations by astronomers is infrequent.

Before we leave the distribution of experiences, one other point should be mentioned. This is the effect of primary experience upon those whose responsibility it is to report or evaluate other's experiences. During the early years of the USAF's Project Blue Book many former sceptics in the Air Force were converted to believers after their own direct experiences with a UFO (Ruppelt, 1956, pp.13, 178, 190, 203). Although Ruppelt does not say so, one can conjecture that the subsequent handling of UFO reports by such personnell was more sympathetic than it otherwise would have been. Similarly, observations by scientists of UFOs, even when not published, have been influential in making them personally more receptive to UFO reports and in some cases have changed the direction of their careers. One example of the latter is Dr Leo Sprinkle, an Associate Professor of Psychology at the University of Wyoming:

On two occasions, each time in the presence of a person who shared my claim, I have observed unusual aerial anomalies which I could neither identify nor understand. My first observation of a "flying saucer" led me to change my position from that of a "scoffer" to that of a "sceptic". And my second observation forced me to change my position from "sceptic" to some thing like "unwilling believer". (National Amateur Astronomers, 1969, p.13)

Sprinkle has since become very active as a UFO advocate. I have also found in talking to physical scientists that experience, while seldom creating instant believers, often increases willingness to consider UFO reports.

#### The UFO Experience: Conceptualisation:

Just how does a person decide that he is having, or has had, an experience with a UFO? This is clearly a critical question, both in terms of the person communicating his experience to others and in terms of the experience being socially correlated with others. It is possible, of course, that the realisation will occur only after the experience has been discussed with other people. However, let us put this possibility in abeyance for the moment and consider the lone individual having an experience. How does the person decide that he is looking at something really unusual? Clearly

his reality-testing is vital for any ultimate assessment of the significance of his experience.

In his study of the public reaction to the Welles' "Invasion from Mars" broadcast of 1938 Cantril (1966) found that belief in the "invasion" was influenced by a lack of what he called critical ability. Briefly, critical ability was shown by those who made checks about the authenticity of the described events either through the internal evidence of the broadcast, or by checking the social context for counter-indications, such as routine programmes on other stations. Those without this critical ability, even when they were of a relatively high educational level, believed that the play was indeed a news broadcast and that the Martians were actually landing, etc - except in the case of those who were lucky enough to discover by accident that the broadcast was a play.

In the UFO experience, we find the same division of ability. Those with critical ability try to use external checks of the validity of their own observations, try to test out alternative explanations or even seek a change of position of observation for a better view.

The object looked like the top of a parachute canopy, he told me; it was white and he thought he could see the wedges of panels. He said that he thought it was moving across the ground a little bit too fast to be drifting with the wind, but he was sure that someone had bailed out and he was looking at the top of his parachute. He was just ready to call the tower when he suddenly realised that this "parachute" was drifting across the wind. (Ruppelt, 1956, pp.161-162)

It is not unusual for UFO sightings to begin with the hypothesis that one is viewing something routine, and to discard this hypothesis as features of the sighting make it clear that this is untenable. For instance a group of scientists who thought they might be mistaking airplanes near their installation for UFOs had planes fly over to see if they produced the same effect (Ruppelt, 1956, p.226). Still other ways to make sure that one is seeing something correctly are to ask others if they can see it too, or having left the locale of the sighting to return to see if the object is still there: "I wanted to make sure it was there. To take another look to make sure I wasn't seeing things. We did go back" (Fuller, 1966, p.64)

This checking of one's perceptions against other explanations, against other's perceptions and for constancy over time renders more valuable the reports generated in this way. The uncertainty as to whether one has really eliminated alternative explanations - ie. that one has not been able to act as a "high discriminator" - seems to be responsible for much

Continued on page 11

# INTCAT

## PART 10

AN INTERNATIONAL CATALOGUE OF TYPE I REPORTS

Compiled by Peter Rogerson

- 487 25 October 1954 0600 hrs  
NORTHERN ITALY Ulderico Cardinali saw a disc shaped craft among the reeds of a swamp. It was 2m in diameter and near it was a small being 1.40m tall clad in yellowish-brown coveralls. This creature went inside the machine which took off at very high speed, touching the tops of the reeds. (M308; Oltre il Cielo, vol 1, p.445)
- 488 25 October 1954 1830 hrs  
ARRAYE-ET-HAN (FRANCE) G Mahou a municipal councillor (30) saw a phosphorescent craft shaped like a brooder, about 2m in diameter, 1m high rise vertically from the road leaving a luminous trail. (M309; France-Soir 27 Oct 54)
- 489 25 October 1954 2030hrs  
LES METAIRIES (FRANCE) At this place near St Guirin, Mrs Louis and her sons Marc & Yvon observed an orange craft, 6m dia. and 3m. high fly over them as their tractor engine died. The lights also went out and the battery found dead after the sighting. (M312; Carrouges S 171)
- 490 26 October 1954 0600 hrs  
ANGOULEME (FRANCE) Vincent Casamajou and his wife saw a large cauldron shaped object the size of a truck (about 7m) at 50m distance near the road 18km from this town, going towards Paris. It took off without noise leaving a white trail. (M310; Le Parisien 28 Oct 54)
- 491 26 October 1954 Evening  
LA MADIERE (FRANCE) Aime Boussard (47) a farmer, was suddenly confronted with an individual of normal height (1.60m) wearing a sort of diving suit with a pale green light on either side of the helmet. This individual aimed the beams of two blue lights at the witness, who was thrown backwards. No craft was observed. (M311; Le Parisien 28 Oct 54)
- 492 26 October 1954 2130 hrs  
HEITEREN (FRANCE) Mrs Spinner and another witness saw a flying object come from the west and land 1km away. (M313)
- 493 27 October 1954  
LINZEUX (FRANCE) A shop owner and his employee felt an electric shock as a very bright object flying very low stopped the engine and turned out the lights on their car. (M314; Le Parisien, 28 Oct 54; Michel II, 204)
- 494 27 October 1954  
MEZIERES (FRANCE) A policeman saw a craft, which took off from the ground. No details were given. (M315)

- 495 27 October 1954 1400 hrs  
CIOLICA ALTA (ITALY) A young man, Fabrizio Bruni, heard a strange hissing noise and saw an object in a fields. It was stationary, 1m above the ground, seemed transparent, and emitted a 'blinding glare'. The witness fell to the ground "because of his strong emotions" at the sight. The object took off vertically leaving a trail. Very white, glistening threads were found on the ground. (M316; Memento Sera, 29 Oct 54)
- 496 27 October 1954 1930 hrs  
LES JONQUERETS DE LIVET, nr. BERNAY (FRANCE)  
Gilbert Hee, a farmer, was gathering pears when he saw an elongated object with a light at both ends resting on the pasture. He dared not investigate, but noticed cows gathering around the object. A few minutes later the lights went out and the witness lost interest and went home. 2 hrs. later an 18 yr. old motorcyclist named Cheradame fell from his machine as it suddenly failed at the same spot, and alerted neighbours, including a Mr Marais, and saw the object again. It had moved only slightly and two occupants were seen, about 1m tall walking in a stiff manner, and with clothes resembling bright armour. They vanished suddenly and the craft took off without noise. (M317; Carrouges 120)
- 497 27 October 1954 2030 hrs  
MOUSSEY (FRANCE) An object was seen on the ground by a schoolboy and his school director. Triangular traces were reported. (M318; France-Soir, 30 Oct 54)
- 498 27 October 1954 2315 hrs  
OTE-PLAGE (FRANCE) On Rt N40 the mayor's secretary saw a bright cigar-shaped object flying for 15 mins. very low and following the turns of the road at 20m alt. Suddenly it turned a right-angle from the road and flew away (M319)
- 499 27 October 1954 2330 hrs  
GROSSETO (ITALY) Ermellina Lanzillo while looking for her cat saw, from her window, a strange entity standing in her garden. It seemed fat, with narrow shoulders, ape-like eyes and a head like a diving helmet. Paralysed with terror the witness regained self control when called by her niece and withdrew from the window. (M320; Il Giornale d'Italia, 28 Oct 54)
- 500 29 October 1954 0745 hrs  
MESPLES (FRANCE) A 14 yr. old child sought asylum in a farmhouse owned by Mrs Gentil, crying that he had been chased by a saucer. A disc three times as large as the sun, red & purple, spinning rapidly was seen descending to the ground, and then vanished. Local police investigated. (M321)
- 501 30 October 1954 0930hrs  
MURO LUGANO (ITALY) Two objects were seen by hunters. One reached the ground 50m away. It was rhomboidal and a cylinder was hanging from the base. A peculiar sound was heard. The object shifted its position and the cylinder hit trees, bouncing 3 times. Then the craft gained altitude & flew away leaving a bluish trail. (M322; Giornale d'Italia, 31 Oct 54)



502 31 October 1954

CORROMPU (FRANCE) Mr Petit and his employee Mr Tillier, with shop-owner Mr Pecquet saw an oval object on the ground. When it took off the lights of a tractor failed. It measured c. 4.5m, emitted a bright light like a welder's torch. It returned turned, and flew to the SW. It made a noise like a swarm of bees. (M323)

503 Early November 1954 2130 hrs

DUDZELE (BELGIUM) Mr Wardon was returning home on a motorcycle when just after "Blauwe Toren" he saw a light descending to the ground some 200m ahead. It was dark, 3-4m diam., 5-6m high, "the shape of a shed" with no visible details. After about 1 1/2 min. the object took off trailing a rose coloured flame. A small metal box was found at the spot containing a parchment written in an unintelligible script said to resemble Hebrew. (GESAG 35, 4 & 21)

504 1 November 1954 0630 hrs

CENNINA (ITALY) Rosa Lotti (40) was going to the church & cemetery when she observed by a tree on a country path an object like a double cone with a common base. It appeared to be made of a sort of "leathery metal". In the thick part were 2 portholes on opposite sides with a little door between. Through these she could see two "kiddie chairs" back to back, facing the portholes. From behind the craft emerged two small men "the size of children", about 1m high. They were clean shave, with friendly expressions. They wore grey one-piece coveralls with "doublets" and helmets. Apart from their size they were in all respects human. They spoke in a strange language like Chinese, then snatched Rosa's flowers and one of the stockings she was carrying. The "elder" of the two men pointed a dark brown "cardboard package" at her. She then fled. Only as she left the scene did she feel afraid. Ampelino Torzino & his 9 yr. old brother observed the scene while tending the pigs. When the 9 yr. ol returned with his father all that remained was a hole in the ground. A workman also saw the landed craft. Several others observed it in flight. The hole was seen by police investigating Rosa's story. (M324; FSR 18,5; Carrouges 120)

505 1 November 1954 2240 hrs

ORDENES (SPAIN) Gonzalo Rubinos Ramos stopped his car at Curva del Obispo between Santiago and Ordenes, sending word to La Carunna. His friends Rafael Carollo Sabell and Juan P Ramos arrived about midnight to give him a tow. They found Rubinos inside his car, very excited, clutching his rosary. He had seen a spherical object about 6m in diam. which appeared at ground level then rose. All the dogs in the vicinity were barking. That night radio reception was blocked and people in Becerreia and Mera saw a UFO. Rubinos is extremely religious. (M328; BLO; Oscar Ray first hand; Ribera II, 265; Le Parisien; Combat, 8 nov 54)

506 2 November 1954 1030 hrs

SANTO AMARO (BRASIL) Taxi driver Maurilio Braga Godoi was walking home when he saw a lum-

inous circular machine about 35m. diam. on the ground in an empty lot between two houses. He tried to run away but seemed to be 'rooted to the spot' and unable to cry out. When this feeling passed, he felt a great curiosity and approached the craft. He entered it through a sliding door, and found himself in a large circular room illuminated by a soft light. Here he saw an odd-shaped table and began to examine maps on it. He was interrupted by the appearance of 3 men less than 1.6m tall, with dark skin, black hair and wearing one-piece light grey coveralls. On their belts were devices resembling guns. The men stared at him, conversing in a strange language, and forcing him to back out of the craft 'completely against his will'. Once outside he jumped down, and as he fled observed the craft hovering at 10m alt. It then climbed silently at high speed giving off a blue-red or violet glow at the periphery. The witness was pronounced sane by psychiatrists who examined him. (Lor. II, 198)

507 2 November 1954 1800 hrs

CREMONA (ITALY) Two students, Pietro Alberini and Pericle Sacchi, out hunting saw a dwarf 1m tall with a "rubber" head and a flexible tube connecting his face to a cylindrical container on his back. When they came close the being wrapped itself in a bluish cloud. The two witnesses fled. (M325; Oltre il Cielo)

508 3 November 1954 0700 hrs

OUED BETH (MOROCCO) A delivery driver for Maroc-Presse 'of sane judgment and excellent eyesight' observed flying over the Beth River, a circular flat craft which seemed to be made of copper. It flew normally for some time then suddenly flipped over, landing gently on edge in a field. It rose at great speed almost at once, continued in horizontal flight. (M326; Maroc-Presse, 4 Nov 54)

509 4 November 1954 Night

PONTAL (BRASIL) Jose Alves was fishing in the Pardo River when he saw a craft approach with a wobbling motion and land near enough to touch. It was shaped like 2 washbowls placed together, about 4.5 m. diam. Too terrified to move Alves saw three little men with dark skin dressed in white with tight fitting skullcaps come out from a window-like opening in the side of the craft. They gathered samples of local vegetation. One filled a shiny metal tube with river water. They jumped back into the machine which took off vertically at great speed. (M327; Lor. I, 44; Humanoids, 33; Lor. II, 105)

510 5 November 1954 1010 hrs

LA ROCHE EN BRENIL (FRANCE) Raymond R saw a craft making a noise like a large transformer giving off an orange light lend in a pasture. Three men in dark coveralls were standing near by. One was holding a box which "emitted a beam of light 3m long". The other two held objects which looked like weapons. Another witness fled and felt pricklings on his face. Four photos of

the scene were taken. A whitish substance and a circle 3m diam. where the ground had an ash-like appearance were found. (M329)

511 7 November 1954 1515 hrs

MONTE ORTOBENE (SARDINIA, ITALY) A motorcyclist, Gianni Camabosu, saw a disc-shaped machine lend near the road. He tried to turn too sharply and fell 50m away. Taxi driver Francesco Tandra stopped to observe the object, which gave off a soft whirring sound and soon took off. Farmers and three girls on the other side of the mountain saw it fly away. It was about 15m dia. of silvery, rough metal. It supported a dome and showed several portholes. (M330; Gionnale d'Italia, 7 Nov 54; Il Tempo, 18 Nov 54; Wilkins 249)

512 8 November 1954 1800 hrs

VOUSSAC (FRANCE) In the Vacheresse Forest reliable persons reported seeing a luminous sphere land at the edge of the forest and become dark. Next morning investigators found an area 4-5m dia. with no leaves, ground elsewhere was covered with them. The earth seemed to have been dug up. (M332)

513 8 November 19 54 Dusk

LA TESSOUALLE (FRANCE) Andre Chaillou felt pricklings in his hands "despite his gloves", when a blue disc came close to his motorcycle and his electrical system failed. He was unable to move or utter a word for several minutes. As soon as the blue light turned off he started again, and went near the light when it reappeared 200m away. The object, a cone 5.5m in size, rose vertically with a soft whistling, then flew horizontally northwards. (M333; Combat, 23 Nov 54; Paris-Presse, 24 Nov 54)

514 8 November 1954 2230 hrs

MONZA (ITALY) A man dismounted from his bicycle when he saw a light in a little-used sports field. In the field he saw a large object glowing like a fluorescent lamp, on or just above the ground. He also saw dark forms moving in front of the object. He cycled in panic back towards town, but met a group of farmers who returned to the spot with him. Soon a large crowd (perhaps up to 150 people) gathered, observing the machine which rested on three legs and had a dome emitting a blinding white light and supporting an antenna. There were dwarves, not more than 1.2m tall. wearing light trousers gray jackets and helmets. One had a 'black face with a sort of trunk' and they conversed in guttural tones. When the crowd burst through the gates throwing bricks and rotten fruit the little men retreated to the object, which took off vertically at high speed, with a shrill whistling sound. When one of the crowd tried to get his boxer dog to attack the dwarves it had turned round and bitten him. (M331; Wilkins U, 250; Edwards Ia, 116; Lor. II, 99)

515 9 November 1954 Evening

BOIS-DE-VILLERS (BELGIUM) Two villagers reported the landing of a 2m high "flying egg" in a pasture. Screams emanated from it. Mr

Fernand Lessire, out driving, was frightened by an object emitting a blinding light which touched down as he arrived home. (M334; GB, Guldenpfening 1972; GESAG Special, 19)

516 10 November 1954

PORTO ALEGRE (BRASIL) An agronomist and his family in their car saw a landed disc from which two men, normal height, long hair, and cover-all like clothes, emerged and came towards the car with arms raised. As the frightened witnesses fled away they saw the men re-enter the disc, which rose and flew off at very great speed. (M335; Lor. I, 42; Perez, 43; Humanoids, 33)

517 12 November 1954

ITAPETINGO (BRASIL) Occupant report, no further details at present. Witness J Ozi. (P; O Cruzeiro, 15 Jan 55)

518 13 November 1954 0330

BERCK (FRANCE) Near the local airport, Mr Davril saw a craft like a round hut 300m away. It took off almost without noise. (M336)

519 13 November 1954

BUCHY (FRANCE) At the intersections of Rt N28 and N319, Mr R.L. of Rouen, saw a luminous craft giving off an intermittent greenish-white light, take off. He felt pricklings, and was paralysed. The engine of his car slowed down, but did not stall. (M337; Quincy; Carrouges S, 171; Guieu II, 170)

520 14 November 1954 0330

CURITIBA (BRASIL) A lens-shaped object was seen on the railway lines by Mr Cheminot, a railway employee. Near it were three dwarves wearing tight fitting, luminous suits. They were looking at the rails with a light. When the witness approached, the beings re-entered the craft which took off very fast. (M338; Le Soir, 15 Nov 54; Lor. Ia, 49; Humanoids, 33; Lor. II, 109; Pereria V; Carrouges S, 138)

521 14 November 1954 Afternoon

ISOLA LR LA SPEZIA (ITALY) Amerigo Lorenzini, a farmer, saw a bright cigar-shaped craft land near him, and took cover. Three dwarves emerged, dressed in metallic diving suits. They centred their attention on rabbits in a cage whilst speaking amongst themselves in an unknown tongue. Thinking they were going to steal the animals, the farmer aimed a rifle at them, but it failed to fire and he suddenly felt so weak that he dropped the gun. The dwarves took the rabbits, and their craft departed leaving a bright trail. (M339; Settimana Incom, 17 Nov 62; Pereria V 197; Carrouges S 145,159; Lor. II, 99)

522 14 November 1954 Night

FORLI (ITALY) A strange beam of red light apparently from some flying source, was reported sweeping the countryside. As it illuminated two tractors one of them stalled, but the other, a diesel, continued. The beam was seen for about an hour by a large number of people. (M341; Michel II, 211; Cramp, 218; Lor. IV, 62)



523 22 November 1954 2145 hrs  
SANTA MARIA, RIO GRANDE DO SUL (BRASIL)  
Arquimedes Fernandez, radio operator at a local air base, saw a huge dark object about 50m dia. hovering at treetop height. With four other people (inc. Ruben Machado and Jurandir Ferreira from separate, independent locations) he saw it for several hours, sometimes softly glowing, sometimes coming down almost to the ground. (M342; Lor. I, 45; Lor. Ia, 51; Pereira V 159)

524 25 November 1954 1700 hrs  
CALCERO (ITALY) Two 12 yr. old boys, G. Marsiano and P. Santucci, suddenly saw three figures, which as soon as they were discovered entered a small spherical object concealed 10m away behind some bushes. The beings were small about 35cm tall, with very large heads and lead grey skin. The craft had two sharp pointed propellers in front, which started spinning as the craft took off suddenly with a hissing sound. (M343; Oltre il Cielo, v. 1, p.445)

525 28 November 1954 0200 hrs  
CARACAS (VENEZUELA) Gustavo Gonzales and Jose Ponce, truck drivers, found their road blocked by a luminous sphere over 3m dia., hovering 2m above ground. A small creature with claws and glowing eyes came towards them. Gonzales grabbed it, found it strangely light (less than 20kg) and observed that its body was very hard and covered with fur. When Gonzales stabbed at it his knife was deflected as if off metal, and the creature pushed him back. Ponce saw two other dwarves emerge from the bushes and leap into the sphere, carrying stones and other samples. Gonzales was blinded by a light from the craft, and received a severe gash in his side from the creature. The beings then climbed back into the sphere which took off rapidly. One of the doctors who attended to them later admitted that he had seen the incident while on a night call. (M344; Lor. I, 52; Lor. II, 103; Lor. IV, 168; Humanoids, 33)

526 28 November 1954  
PALMARITO (VENEZUELA) A group of peasants observed a globular object land, and from it emerged three very small men. When the craft was in flight it left a bluish trail. (Lor. IV, 63)

527 Early December 1954  
GUANARE (VENEZUELA) The director of Harquimeto College was chased by a luminous disc as he drove near Guanare. It first appeared like the moon, then huge as it approached and manoeuvred over the car. He fired at the object with a revolver, to no effect. He stopped the car, in which a lawyer, sheriff and policeman were travelling. All four saw the machine, which flew away leaving a bluish trail. (M345; Lor. I, 43; Lor. Ia, 49)

528 1 December 1954 0430  
MASSOUES (FRANCE) A 39 year old civilian saw a very bright oval light illuminating the

countryside. After some manoeuvres and oscillations in mid-air it landed for a couple of minutes less than 3km away, then flew off to the east. (M346)

529 4 December 1954 Night  
CASELLE DI NOGARA (ITALY) For several minutes a waiter saw a circular object standing in a pasture 50m away. It was blue, with symmetrical openings, from which a bright red light shone. The witness got a rifle and fired twice at the very tall figure who came out of the turret on the craft. Immediately a very strong wind was felt, and the craft took off amidst a reddish glow. (M348; Il Messaggero, 5th Dec 54)

530 6 December 1954 1925 hrs  
GAINCHURRIZQUETA nr IRUN (SPAIN) Juan Martinez Portoles (26) of Renteria was riding his bicycle near a place called "Loidi-Berri" when he saw a luminous round object losing altitude as it came from the sea on a north-south trajectory. The witness approached within 6m of the object when it settled on the ground, and estimated it was about 3m long, 1m high. It had a large headlight surrounded by four fins. The witness was very afraid and left, returning with his father. They observed that the field was compressed, and found footprints about 15cm long as well as some pieces of metal. (BS; B12; Vanguardia 8 Dec 54)

531 9 December 1954 Evening  
LINHA BELA VISTA (BRASIL) Farmer Olmirio da Costa observed a stranger standing near a cream coloured "tropical helmet" shaped machine which was surrounded by haze and made a noise like a sewing machine. Another man was looking at a fence, and the head and arms of a third were visible inside the craft. The witness dropped his hoe, but the stranger smiled, picked it up and gave it back to him, after which they motioned him to stay away, the re-entered the craft which rose to 10m, then flew away rapidly to the west. The men were of average height, had broad shoulders, long hair and very white skin and slanted eyes. They wore brown coveralls ending in shoes without heels. (M349; Lor. I, 46; Lor. Ia, 52; Humanoids, 34; Lor. II, 106)

#### INTCAT NOTES

We have heard from Jacques Bonabot that a number of cases from the 1954 French wave are in fact hoaxes, in many cases originating from newspaper reporters. The cases listed below by their INTCAT number are now believed to be such hoaxes. They have been uncovered largely through the researches of Messrs Dubois and Giraud of the Cerole OVNI de Montlucon.

339, Hoax; 336, Location and witness unknown; 374, Hoax; 385, Misinterpretation by reporter; 394, Hoax and press sensationalisation; 415, Hoax; 418, Hoax by group of workmen; 425, Hoax; 428, Hoax.

non-reporting of sightings. In the Colorado survey sighters who did not report what they had seen, most frequently (40%) gave as the major reason that "it was probably something normal that just looked funny for one reason or another" (Lee, 1968, p.228)

In contrast to this "critical" approach, the reaction that can popularly be called "hysterical" starts with the premise that what one is looking at is a UFO, and other details of the sighting are rationalised to agree with this hypothesis:

I really wanted to see a UFO. I remember saying aloud... 'This is no natural phenomenon. It's really UFOs, I... made an attempt to communicate with them. I had a flashlight... and signalled... in Morse code... No visible response elicited. After I came into the house I had an overpowering drive to sleep... My dog went over between the two trash cans like she was frightened to death... High frequency sounds inaudible to us? (Quoted by Hartmann, 1968, p.577)

It is ironic that the sighting in this case may have been the Russian satellite Zond IV re-entering the atmosphere. It is important to recognise that a hysterical reaction by itself does not imply that a UFO was not in fact seen. Many of the UFOs which are the result of "critical" sightings get classified as "unknowns", but the hysterical reactions could well have stimuli that are just as unknown. The reaction is as much a property of the observer as of the stimulus.

Interestingly, while "mass-hysteria" is seen as an alternative to UFOs being real, the credibility of a sighting (at least for males) tends to be enhanced by signs of extreme emotion. In the Exeter, New Hampshire sightings reported in Fuller (1966), those referring to the credibility of the witness's reports repeatedly mentioned the extreme degree of fear shown subsequent to the sighting as evidence the witness was telling the truth. Hence an hysterical reaction in someone who is normally very unlikely to show this reaction tends to be interpreted as an indication that the person really did see something strange.

One point raised by Hartmann (1968) bears discussion here. He notes that many observers of what was probably the Zond IV re-entry attributed to it erroneous traits. He goes on to state (correctly) that this event shows that eye-witness testimony of celestial events is often faulty, and that therefore it cannot be used as a reliable indicator of what actually happened. This is of course a basic principle of forensic psychology. He suggests that since this is so, that "it is conceivable and defensible that all of the UFO reports could result from mistakes, illusions, unusual conditions and fabrications" (p.589). This is logically correct.

Continued on Page 16

# THE MONSTER AS METAPHOR

ROGER SANDER

Many of those interested in UFOs are also interested in other branches of fringe knowledge, so it is not very surprising that there have been many theories, such as those about the Bermuda Triangle and Ancient Astronauts, that link UFOs with other mysterious phenomena. For some years ideas of this nature have been circulating regarding UFOs and "mystery animals". At first these ideas were propounded by those who believed UFOs were interplanetary probes, and took the form of such suggestions as that the Bigfoot of the North American forests was a robot released from a UFO, or that the mysterious puma-like animals reported from various parts of England in recent years were part of a biological experiment by aliens. (In the case of Bigfoot these ideas seem to have entered the American popular consciousness sufficiently for them to have formed the basis for one episode of the TV series Six Million Dollar Man!) The latest development in this field, according to press reports, is a claim that the Loch Ness Monster is an underwater extraterrestrial probe. (An idea which was also featured in a TV series a year or so back, on the BBC's Dr Who - Ed.)

Naively mechanistic as such ideas may be there is no denying the existence of an overlap between the UFO and the mystery animals. The most obvious similarity is the sociological one. The "Nottinghamshire Lion" reports of last summer followed a progress identical to many UFO waves. A sighting by two milk roundsmen of a lion, seen at close quarters in an open field, was considered sufficiently impressive for the press and TV to give it wide publicity and for the police to issue firearms, even though no lion was reported missing. This original report was followed by more dubious claims, including suggestions that patches of flattened vegetation, which would in other times be claimed as UFO landing traces, were places where the lion had rested. Finally when an alleged rear view sighting of the lion turned out to be a piece of sacking on a branch, the whole affair was discredited, even though the original sighting remains mysterious.

The sociological side of one mystery animal is examined in The Meaning of the Monster, by Roger Grimshaw and Paul Lester, a pamphlet published by the Centre for Contemporary Cultural



Studies, a group of radical sociologists.(1) The role of the scientist and the independent researcher are analysed in terms equally applicable to the UFO field. The increasing interest in such fringe beliefs by scientists is seen as a result of increasing controversy about the political role of science, brought about by the ecological movement, and protest against the involvement of scientists in war research. In this climate, when science becomes a matter of political controversy and general discussion, many scientists no longer maintain an attitude of Olympian detachment from the man in the street. They do not look down on phenomena largely reported by non-scientists, and often reported in the more sensational press, but consider them reasonable subjects for investigation. The independent researchers, or "monster entrepreneurs", as the authors describe them, are seen as often strongly individualistic people seeking a field of study in which knowledge is not the possession of an anonymous bureaucracy, but where the frontiers of knowledge can be extended by the efforts of the individual. (It should be made clear that the use of the term entrepreneur merely refers to their individuality, and is not intended to imply that researchers are "in it for the money")

One matter that is not explored by the authors is the equivocal relationship between fringe entrepreneurs and the established scientist. The entrepreneur is often uncertain whether he hopes to solve the mysteries of his chosen field himself, or act as a semi-political pressure group to persuade scientists to investigate the matter in question themselves. In the UFO field, this confusion has led to suggestions that some researchers have censored some of their 'high strangeness' data to make reports acceptable to the scientists they hope to impress.

Finally the pamphlet examines the mechanisms of belief and scepticism. Their conclusion will not be new to MUFOB readers:

We see in the phenomenon of Loch Ness a focussing of a belief in some mysterious force just beyond human control, teasing human comprehension, subject to casual and unpredictable sighting. Just as flying saucers are a space conquering product of a higher technology, always flying beyond men's reach, so the creature is felt to be a time-conquering product of prehistory swimming for the most part beneath men's threshold of vision. An image of magical power presented by the creature as it eludes the grasp of man, the dominant animal on the planet, but so powerless here. Its simple and harmonious relationship with its environment renders it invulnerable and secure... As long as it is a mystery it will symbolise freedom and security for all that is natural and

will cast doubt on the omnipotence of an artificial civilization.

However, the belief that the monster is a 'tourist stunt', or 'silly season story' is equally sustained by irrational considerations:

Indulgent contemplation of the phenomenon is countered by hard headed scepticism—a particular element of an attitude of mind of an urban working class... resistant to the claims of the supernatural or super-normal that would contradict (their) realistic, commonsensical understanding of the world and (their) own urban survival mechanism... Popular superstition on one hand and scepticism on the other are by no means mutually exclusive attitudes. They often uneasily inhabit the same people, since the urban dweller, no matter how certain he is of commonsense realities that surround him, is still aware however dimly and obliquely, that there are forces inside, and for that matter outside society that lie beyond his control or comprehension... Fantasy and scepticism about the monster sustain one another in the double bond of dependence and incomprehension...

Although the authors confine their analysis to the Loch Ness Monster, their observations apply if anything more strongly, to the reports and rumours of abominable snowmen type creatures in the USA. An extra dimension is given to these reports by the semi-human appearance of these creatures. Taken as symbols they can be seen as a myth appropriate to modern ecological consciousness, a dream of humanity freed from the constraints of civilization, once again living by instinct in a natural environment. In this they recall other mythic inhabitants of the forest, such as the Greek god Pan, whose worship was attended by orgiastic rites; Robin Hood, representative of an older, pre-feudal England who emerges from his forest to strike terror into the hearts of the leaders of organised society; and Puck, who in A Midsummer Night's Dream submits those who wander into the woods to a night in which their sexuality becomes uncontrolled and focussed on what they would normally despise.

A new book, Bigfoot, by Anne Slate and Allan Berry (2), contains data that supports this analysis by strongly suggesting that rather more is involved than a simple hunt for an unknown animal.. Some items included will be familiar to anyone with any knowledge of UFO contactee stories. Witnesses encounter Bigfoot after being drawn into the forest by impulses they are unable to explain. One witness, submitted to hypnosis to elicit details of his experience, claims, in a trance, to be in telepathic contact with Bigfoot and delivers a warning that "we are ruining the planet". Another witness when interviewed by researchers

utters animal-like noises and delivers an incoherent prophecy of the doom of America before the Bicentennial.(3)

Wierder still, there are cases in this book which, if accurately reported, suggest that, unlike most Loch Ness Monster reports, the Bigfoot sightings have an apparition-like air to them. There are cases where a particular individual or family seems to have been singled out for attention over a long period. There are other cases where the creature seems to have vanished after the sighting in circumstances where it was hard to imagine any large animal vanishing. In one case a witness, after his sighting, is visited by a mysterious Man-In-Black figure who asks for money for a telephone call. When passing over the money, the witness is unable to feel his visitor's hand.

Most striking of all are the cases where the Bigfoot witnesses state that even before the creature was encountered, the whole forest landscape seemed somehow wrong and unsettling, and without the normal forest sounds. This detail is similar to the experiences of witnesses in apparition cases, and has led to the suggestion that in these cases the witness is somehow hallucinating not merely the apparition, but his whole field of vision.(4)

As always one is faced with the problem of how seriously or literally to take these reports. In the authors' forward it must be said that they themselves seem for the most part puzzled by the odd and inconclusive nature of many of their cases. In any event, the fact that such stories are circulating is eloquent testimony that for some people the Bigfoot mystery has taken on overtones very far removed from the mere hunt for a mystery animal. When we read of people propelled by strange impulses to a weird, silent part of the forest to meet a monster we are surely not in the realm of natural history, but in the magic forest of a fairy tale inhabited by supernatural beings, such as Keats' Belle Dame Sans Merri:

Oh, what can ail the knights at arms  
So pale and loitering?  
The sedge hath withered from the meads  
And no birds sing.

If some at least of the Bigfoot sightings belong to the realm of apparition, such a phenomenon would not be unprecedented. The ghost-lore of Britain has many examples of apparitions such as 'Demon Dogs' and the giant shadowy 'Grey Man of Ben MacDhui' in Scotland, descriptions of which are strikingly similar to some Bigfoot reports.(5)

In the 1950s when reports of the Himalayan Abominable Snowman were appearing in the press the dramatist Nigel Kneale wrote a play about an expedition to hunt down the animal. When a hunter closes in on the creature it turns to look at him, and its face is seen to be identical to his own. In their very different ways

the two books reviewed here show that however they may be explained, mystery animal reports may tell us much about how we perceive reality react to it, and transmit it to others.

#### References:

1. GRIMSHAW, Roger, and LESTER, Paul. The Meaning of the Loch Ness Monster. Available for 25p plus postage, from the Centre for Contemporary Cultural Studies, University of Birmingham, Birmingham, B15 2TT, or from Compendium Bookshop, Camden High St.
2. SLATE, Anne and BERRY, Allen. Bigfoot. Bantam, 60p. (Paperback)
3. This case is detailed in Berserk, by Dr. Berthold Schwarz. FSR
4. GREEN, Celia and McCREERY, Charles. Apparitions. Hamish Hamilton, 1975.
5. It is hoped to describe these reports in more detail in a future issue of MUFOB.

## LETTERS



Dear John,

Thanks for the copies of MUFOB, I found them most interesting. A sociological/psychological analysis of ufology is essential, in addition to scientific and other methods, to explore the meanings of the subjective and personal aspects of sightings and encounters. It would be true to say that a desire for a transcendental synthesis with the unknown is the motivation for many skywatchers, a wish for a sympathetic understanding of the forces behind these modern marvels. Whether these forces are external or otherwise, by opening one's mind willingly to them is to come under their influence, for better or for worse.

Whether one regards them as hostile or not I think depends on how much one values the exercise of free will that is likely to be lost if 'contact is made'.

As you suggest in articles in MUFOB, mysterious phenomena down the centuries have assumed forms appropriate to the times, as if in accord with human imagination and aspirations. The intangible aura of mystery associated with them seems impenetrable to formal scientific investigation, and if the phenomenon is a result of an interaction between the mind and the world about it, specific explan-



ations would rather lead to a change in the phenomenon than a solution to the mystery. It seems to me that if the mechanism behind UFO manifestations can be widely understood, the phenomenon will cease in its present form, in the same way that psychoanalysis exorcises neuroses and inhibitions from the minds of patients.

How to arrive at the truth is another matter. Intellectual speculation indeed produces many theories, but theories are not truth. An alternative, mystical revelation, is too inter-linked with the phenomenon itself to satisfy those who are not visited by it. Truth at the moment is the particular theory that the individual believes in, and only the discovery of the fundamental laws of nature, matter, and manifestation can change this. The truth is guarded well, and only the seeker is rewarded.

Yours sincerely Peter Williams  
East Sheen  
London SW 14

Dear John,

In my review of "The Invisible College" I assumed, from the context of the book, that the "person who influenced Puharich", the one who turned out to be "Dr Armstrong" in the "When Prophecy Failed" cult, was in fact Dr. Vined, a person figuring prominently in Uri. Subsequent correspondence with Dr. Vallee has shown that this impression was mistaken.

"Dr Armstrong" was in fact Dr. Charles Laughed, another personage featured in the opening pages of Uri. My apologies for this error.

Regards Peter Rogerson,  
Urmston,  
Greater Manchester

## NOTES, QUOTES AND **2** *queries*

An interesting recent manifestation of the change in public attitudes to the UFO, is the apparently increasing readiness of political figures to show an interest in the phenomenon even admit to experience of it. Perhaps the first political figure on the international stage to make such a public statement was Idi Amin of Uganda, when, in 1972, he reported seeing a flying object descend and take off from Lake Victoria. In view of other statements from the same source, few people took this seriously at the time.

More recently, however, President-elect Carter has also admitted seeing a UFO, which is all the more interesting when seen in

relation to his mystical 'revelation'. Now comes the following news item, which appeared in the London Evening Standard for 8th Oct. 1976:

"Grenada's Prime Minister, Eric Gairy had UN delegates in New York gasping in amazement when he delivered a policy speech. For he asked why the existence of flying saucers remains a secret, appealed for an agency to be set up into psycho research and called for the acceptance of a "universal God". He ended by saying the Lord's Prayer."

Following last issue's mention of the above-average American news-stand magazine Official UFO, we hear of conflicts between Editor and Publisher, and the mag has now gone through three Editors in as many months. Following the departure of Bernard O'Connor, Dr Russ Rueger took the Editorial chair, to be rapidly dismissed by Publisher Myrom Fass. In a circular sent to members of the American UFO community, Rueger reports the following immortal exchange:

"When I resisted pressure and asserted that integrity and ethics were being compromised, he replied with statements like 'we're an entertainment magazine, so ethics are irrelevant.'"

UFO-INFO, the Belgian UFO journal and French-language publisher of INTCAT, is soon to be published in two editions. Besides the French version, published by Jacques Bonabot, a Flemish language edition will be published by Rudy de Groote, Jasmijnstraat 67, B-9000 GENT Belgium. Bi-lingual publication of UFO mags is an interesting idea, and worthy of support. Anyone want to tackle a French edition of MUFOB?

A change of address for that excellent and indispensable magazine, Fortean Times, which is essential reading for all interested in strange phenomena. All correspondence, enquiries and subscriptions (£3.00 or \$6.00 for one year, six issues) to the Editor, Robert Rickard, at PO Box 152, London, N10 1BP.

The latest issue, number eighteen, gives a detailed run-down on the "Nottingham Lion", referred to above in Roger Sandell's article. Also a remarkable chronology of the floodtide of Forteanism that swept our planet in 1976.

The following item appeared in the Daily Telegraph, 4th December:

The most probable characteristics of radio signals which might be broadcast by extra-terrestrial civilizations, are to be studied by the International Telecommunications Union in Geneva, it was announced yesterday. The Union's decision noted that "many scientists believe intelligent life to be common" in our galaxy.

## BOOKS



SHUTTLEWOOD, Arthur. The Flying Saucers (Sphere, 1976. 65p, paperback)

As in his previous books Shuttlewood forstalls attempts at serious criticism by adopting a quasi-religious approach to the subject. This book is the usual mixture, in his distinctive style, of UFO reports and pseudo-scientific and mystical speculations; some of them being not so much irrational as totally meaningless! For example: "And why have we the unbudging attitude that all humanoid life must be carbon based? Could it not be that, whereas our atoms on Earth are erect, those of our flying visitors may run in parallel?"

It is well worth browsing through this book to uncover other such gems, and connoisseurs of Shuttlewoodiana will be glad to see that the old master has not lost his gift for chapter headings, the present crop includes such as "Measuring Ground for Given Stimuli", and "Erupted into Crisp, Crimson Birth". At all events, this book must be counted an improvement on his previous work UFOs: Key to the New Age, as it did not actually give your reviewer a headache to read it!

-John Harney

KEEL, John A. The Eighth Tower (Saturday Review Press/E P Dutton, 1975. \$8.95)

John A Keel's artistic vision grows darker with each new work, becoming almost unbearable. Keel here analyses the whole "super-spectrum" of contemporary mythology, which he sees as an opiate, blinding men's eyes to the essential helplessness of the human condition. Faced with this appalling reality, there is a restless search for scapegoats, for the enemy who got us into this mess. The "Eighth Tower" of the title is the ultimate scapegoat, identifiable with anything and everything. Keel identifies this "ultimate scapegoat" with man's imprisonment by his own cultural symbols - we are always prisoners of our dreams, and the only freedom which matters is the freedom to accept our imprisonment.

For many "UFO researchers", the idea of their sacred subject being manipulated by an artist to make his own, personal, statement about the human condition - especially a statement as uncompromising and nihilistic as Keel's - is tantamount to blasphemy. Clearly, what Liam Hudson calls "the cult of the fact" still

has a great sway. Less literally minded readers, however, should still find Keel's new book something of a disturbing influence.

-Peter Rogerson

\*\* John Keel's Mothman Prophecies, noted in MUFOB no2 (March 1976), is now available in a British paperback, with the oatch-penny title, Visitors from Space. It is published by Panther, at 75p. Recommended.

HARRISON, Michael. Fire from Heaven (Sidgwick & Jackson, 1976. £5.50)

Spontaneous human combustion is surely one of the more unpleasant Fortean phenomena, and as such, has not received much treatment from authors before. It is a pity, therefore, that Mr Harrison's book on the subject is so bad! For a professional, Harrison is an appalling writer; he seems to lack even the most elementary notion of how to write in a systematic fashion. As far as your reviewer could determine not one case was presented straight through, instead Harrison rambles off into various by-ways, at strategic points in his narrative, making the book almost impossible to follow.

And what strange by-ways they are, that Harrison leads us down: Kirlian photography, astral bodies, psychokinesis, and even the good old Tungus Meteorite gets into the act! The result is an over-priced, confused mass, which really cannot be recommended.

-Peter Rogerson

WEBB, David. 1973 - Year of the Humanoids, an analysis of the Fall 1973 UFO/Humanoid wave. (2nd Edition. Centre for UFO Studies 924 Chicago Ave., Evanston, Illinois, 60202.)

This is the second edition of Dave Webb's excellent study, first reviewed in our last issue. There have been twenty-six new cases added to the catalogue, which is a remarkable cross-section of contemporary folklore, if nothing else. There are occupants of all shapes and sizes, abductions, contactees, reports of Bigfoot, and so on. This sampling illustrates the great complexity of the UFO experience.

One of the recent developments in the study of the 1973 wave, has been the uncovering of several new abduction reports, mostly brought to light by hypnosis, or occurring in dream-like, metachoric, experiences. I feel these experiences are taken eagerly at face-value. It would be an interesting study if they could be induced experimentally.

As with the first edition, this revision is strongly recommended.



Due to shortage of space in the last MUFOB we were unable to print the bibliography to the article Visions of the Night. It is given now:

#### Books:

BARKENS, Denis. Ghosts & Hauntings. Zeus Press  
BUTCHER, Dan. Reference Book of UFO Sounds. SIGAP  
1969. Discusses the relationship between UFOs and eesomatic experiences.

CLARK, Jerome and Coleman, Loren. Unidentified,  
Warner Paperback, 1975.

GREEN, Celia and McCreery, Charles. Apparitions.  
Hamish Hamilton, 1975

GREEN, Celia. Out of the Body Experiences.  
Ballantine, 1973.

KEEL, J A. Strange Creatures from Time and Space

Fawcett, 1970. See ch. 15, The Bedroom Invaders,  
for additional examples.

MCCKERY, Charles. Psychical Phenomena and the  
Physical World. Ballantine, 1973.

McKELLER, Peter. Imagination and Thinking. Cohn  
and West, 1958. See ch.3 for a good general dis-  
cussion of hypnogogic experiences, with examples  
resembling the experience of Miss Z and family.

MONROE, Robert. Journeys out of the Body. Corgi  
1974. Popular description of eesomatic and  
related metachoric experiences.

RAWCLIFFE, D H. Occult & Supernatural Phenomena.  
Dover, 1959. Includes a brief discussion of  
hypnogogic experiences.

#### Periodical articles:

BLISS, Eliot. Experiences of Eliot Bliss.

Cos-Mos, v.1, no.2, March 1969

MURPHY, M G. The Ghost That Moved to Our House.  
Fate (UK), November 1967.

SCHWARTZ, Berthold. Possible UFO Induced Tempor-  
ary Paralysis. FSR 17;2.

Port Monmouth Landing. FSR 17;3.

Woodstock UFO Festival, 1966. FSR 19;1,2.

New Berlin UFO Landing. FSR 21;3,4.

THOMAS, H D L. Strange Light Phenomenon Near  
Banbury. FSR 18;4.

HILL, Peter. Three Uninvited Visitors. Letter  
in FSR Case Histories 16, August 1973.

ADELL, Albert. UFO Enters and Inspects a Room.  
FSR 19;2:

STRINGFIELD, L H. Cincinnati Area Has Variety  
of Sightings. Skylook 98, January 1976.

#### Continued from Page 11

However, much the same thing can be said about a variety of celestial phenomena. The absence of cameras has not precluded people in a variety of cultures, from Sumer to the USA, from making accurate astronomical observations. If civilization had disposed of all the eye-witness reports of celestial phenomena on the grounds that some reports were inaccurate, the development of modern astronomy would have been much more slow. Hence one must consider not only the fallibility of some eye-witnesses, but also the capability of others. That eye-witness testimony is fallible does not mean that it is without use.

To be continued.

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